A CONFERENCE Between a sick man and a Minister, shewing the nature of Presumption, Despair, and the true living FAITH.

ESAY 45. 25.

In the Lord shall all the seed of Israel bee justified, and glory.

1 COR. 2. 2.

I determined not to know any thing among you, save Jesus Christ, and him crucified.

By HEN. DENNE, an unworthy Minister of *Christ Jesus*, at *Pyrton* in *Hertford shire*.

— Piriton — or Pirton. Engl. Gaz.

LONDON,
Printed for JOHN SVVEETING, at the Angel in Popes-head Alley. 1643.

(1), 22p.

To my well-beloved Friends and Brethren in the Lord, the Inhabitants of *Pyrton*, in the County of *Hertford*, *getting in the Lord Jesus.*

DEarly Beloved in the Lord, I present these things to your view; that you may see in a briefe conference, the sum of that Doctrine, which (through the grace of God) I have taught and you believed. I confesse you have cause to say, that you have heard many things from me, which are not here mentioned: yet this you will witnes on my behalf, that here is nothing set down, which you have not before heard. I have in this present discourse imitated the Geographer, who intending to describe a large Countrie in a small Map, contenteth himself to set down the chiefe towns, and let the smallest villages passe without any mention. Thus have I (being to draw the substance of ten years Sermons into a few lines) contented my selfe with the description of the most materiall and fundamentall Doctrines which I have delivered unto you. And this I have done, not only to testifie my unfained love, which I beare unto you, and my ardent desire that your soules may prosper. But also to signifie unto the world, that I am ready to give an account of my Faith; and to defend my Doctrine (against all opposers) from such clamours and aspersions as have been always laid upon it, But especially when I delivered this Sermon, which you have seen already. And I am confident I shall be able to doe this, through the grace of God, given unto me, by your ardent prayers to God for me, that utterance may be given me, that I may open my mouth boldly, and declare the mystery of the Gospell, to his glory, and your consolation. The grace of our Lord Jesus Christ be with your spirit. Amen.

Your most unworthy Minister, HEN. DEAN

A Conference between a sick man, and his Pastor: wherein after ordinary salutations given, and received; the Sick man beginneth thus:

Sick-man.

Sir, what judge you of my spiritual estate and condition?

Minister. Charity judgeth the best; but what man knoweth the things of a man, save the spirit of a man which is in him?

Sick. *I have a stedfast hope in Almighty God, that I shall be sav'd when I dye?*

Mi. Blessed is he that is able to give a reason of the hope that is in him, with meeknes and feare.

S. I have many reasons of my hope, first, I have an earnest desire to be saved above al things in the world.

M. This reason may deceive you; for it is written, *Many shall seek to enter, and shal not be able.*

S. How then doth the promise stand good; Ask and it shall be given you, seek and ye shal find, knock and it shall be opened? *Mat.*7.7,8.

M. This promise is not made unto every particular person; but only to the Disciples and in them to all beleevers, *Mat.*21.22. *Whatsoever yee shall ask in prayer, if yee believe yee shall receive it.* and *Joh.*15.7. *If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you.* See also *Mark* 11.24.

Sic.

Sic. *What say you to this gracious promise?* Blessed are they which hunger and thirst after righteousnesse, for they shall be filled, *Mat.* 5. 6.

M. I say to this as to the former: that this promise is made only to beleevers, *Lu.* 6. 20. *And he lifted up his eyes upon his Disciples and said, Blessed are ye that hunger,* &c. Is it not said, blessed are they that mourn? yet are not all mourners blessed.

Sic. *I have heard, and I think read, that a desire to believe is faith it selfe.*

Mi. The poor man can tell you, that to be rich, and to desire to be rich are two things; even so is faith and a desire to believe, as all that desire to be rich, are not rich; so all that desire to believe, doe not believe.

S. *Have I thus been deceived?*

M. It is requisite that you first prove your self a believer and member of Christ, then may you apply these promises to your self, otherwise not so, *He that believeth shall be saved: He that believeth not shall be damned, Mar.* 16. 16.

S. *Can you shew me any that have sought God and not found him?*

M. Yes very many, for thus we read; *They shall call upon me, but I will not answer: They shall seeke me early, but they shall not find me, Prov.* 1. 28. *Mich* 3. 4. *Psal.* 109. *Let his prayer become sin.*

S. *These all sought freedome from temporall punishments onely.*

M. You speak more than you have warrant for, I wil shew you men seeking after righteousnes, yet have not attained unto it. Sic.

Sic. *Then I shall herein be satisfied.*

M. We read plainly, *that Israel that followed after the Law of righteousnes, hath not attained unto the Law of righteousnesse*, Rom. 9.31. and 10.20.

S. *They sought it not in Faith.*

M. You say true, neither have you proved, that you seek it in faith, which so soon as you shall do, I will bee ready to minister words of comfort unto you.

Sic. *Who can hold that which will away? I have used carefully all meanes appointed to salvation, for the attaining thereof.*

M. These all may be cut short with, *One thing lackest thou yet*, Mar. 10. 21. Let me heare you give instance.

Sic. *I have had a care to keep Gods Law, to do all things commanded, and to shun all things forbidden, to the uttermost of my power: and this is the second reason of my hope.*

M. This I hardly believe it is like that in the Gospell, *All these things have I kept from my youth.* But if it be true, what can this reason avail seeing *by the deeds of the Law, no flesh can be justified*, as it is written Rom. 3.20.

Sic. *Is it not said*, Blessed are they that keep his testimonies? *Psal.* 119.2.

Min. Have you then kept the Law of God with your whole heart?

S. *No, neither can any man keep it; but I have had a desire to keep it, and God accepts the will for the deed.*

M. How can that be generally true? seeing the

Law

Law saith, *Cursed is every one that continueth not in all things that are written in the Book of this Law, to do them, Gal.* 3.10. Whereby it is plain, that the Law requires under pain of curse, not only to will, but also to do.

S. *Is it not written?* If there be, first, a willing mind, it is accepted acording to that a man hath, & not according to that he hath not, 2 *Cor.* 8.12.

M. When the person is first accepted, the will is accepted for the deed: So God accepteth of *Abraham*; as though he had offered his son, *Gen.* 22.16. But the person not accepted, the will cannot be accepted for the deed: before you can assure your self by this will; you must see that your person be accepted.

S. *Cannot a man attain to life by keeping of the Law of God?*

M. Yes, if he keep it in all and every poynt without any breach at all, *Rom.* 2.7. *Deu.* 11.26, 27. But not otherwise, *for he that offendeth in one is guilty of all, Jam.* 2.10.

S. *Why then doth our Saviour direct the young man in the Gospell this way? Mat.* 19.17.

M. You might have asked as well, to what purpose serveth the Law? and *I should have answered you, that it was added because of transgressions, Gal.* 3.19.

S. *How do you apply this to the purpose?*

M. As the Law was given, that all might be concluded under sin, *Gal.* 3.22 *Rom.* 3.9 That all the world might become guilty before God: So

doth

doth our Saviour give this direction unto this yong man, *not that he thought it possible for him to attain life thereby*: But that he might discover the pride, arrogancy, & deceitfulnes of his heart, and answer him according to his own question.

Sic. *I should instance in private prayer to be a mark of my salvation. I, so already it might after the same manner be rejected, unlesse I could prove it to proceed from faith.*

M. You say true, works indeed are an evidence of faith among men, in the judgment of Charity, *James* 2.18. But faith is an evidence of our works in the Court of Conscience, and judgement of certainty: for *even the prayer of the wicked is abominable, and whatsoever is not of faith is sin, Rom.* 14 23.

S. *What think you of true repentance, is not that a sure mark of Salvation.*

M. Without faile.

S. *Then here is comfort for me, for I have truely Repented.*

M. Not he that approveth himself is accepted, but he whom the Lord approveth, 2 *Cor.* 10.18. How know you your repentance to be true?

S. *By two things, the first is, I have a hearty sorrow for all and every one of my sins.*

M. All that do truly repent, do indeed heartily sorrow for sin, 2 *Cor.* 7.10. But all that doe heartily sorrow for sin do not truely repent.

S. *Did ever any reprobates sorrow heartily for their sins?*

Min.

Mi. Yes, *Cain. Gen.* 4. 13. *Esau, Gen.* 27. 38. *Iudas, Mat.* 27. 3. *Iudas repented himself*, and doubtlesse all that despair doe heartily sorrow for sin, as they that are swallowed up with overmuch sorrow, 2 Cor. 2. 7.

S. I do not onely sorrow for my sins but I have also a stedfast purpose to forsake all sin, and to walk in all godlinesse.

M. Doth not our Lord Iesus tell you, that *except your righteousnesse do exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdom of God? Mat.* 5, 20.

S. Had any of the Scribes and Pharisees a purpose to lead a good life?

M. Heare what St. *Paul* (a Pharisee) saith of himselfe, that before his Conversion he was *as touching the righteousnes that is in the Law, blameles, Phil.* 3. 6. *Acts* 22.

S. Yea but Paul persecuted the Church of God.

Mi. This indeed was a great, but yet unknown sin, but in his conceit a vertue, *Phil.* 3. 6. 1 *Tim.* 1. 13. This also may be your error, to think you doe God service, when you sin hainously.

Sic. Is it ordinary for men to be zealous before true conversion to God?

Mi. You see the unconverted Iewes, of whom the holy Ghost giveth testimony. First, *that they have a zeale to God.* Secondly, *that they seek to establish their own righteousnes, Rom.* 10. 2, 3.

S. I know not what more to say: if this be not true repentance, I pray what is?

Min.

Min. That shall be shewed anon, let us first heare what other evidence you have of Salvation?

Sic. *I have but one only stay more, if that also fail, Lord have mercy on me.*

Min. Let me heare that stay also.

Sic. *I love Gods people unfainedly, with all my heart, what think you of this?*

Mi. Take heed your heart deceive you not, and that this prove not also a reed to lean upon.

Sic. *How? This also a reed to leane on, Why? then nothing will please you, I see, 'twill be but in vaine to talke any further.*

Min. Be patient (deare brother) and give me leave to search your wound to the quick, I hope it shall through Gods grace, turne to your soules welfare in Christ Iesus.

Sic. *Doth not S. John say plaine, We know we have passed from death to life, because we love the brethren? 1 Joh. 3.*

Min. I deny not, but where unfained love to the brethren is found, it may be a testimony of grace received? But I demand how you know you love the brethren?

Sic. *Why, how should I know?*

Min. By this we know, *If we love God and keep his Commandements, 2 Joh. 5. 2.* and this is his Commandement, *that we should believe on the name of his Son Jesus Christ, 1 Joh. 3. 23.* So that unlesse we beleeve truly, we cannot know we love unfainedly, therfore though our love beare wit-

neſſe to our Faith before man, yet our Faith bears witneſſe to our love in the ſecrets of our heart; neither can it ever appeare to be true love, that proceeds not from a heart firſt imbracing Chriſt by Faith.

Sic. *What you call true Faith, I know not: I feele my heart inflamed with love to the Brethren.*

Min. Take heed your heart deceive you not; do not you know ſome of the children of God, and your brethren in great poverty?

Sic. *Yes, I do.*

Min. Why then have you not ſold either the whole, or halfe of your poſſeſſions and divided among them?

S. *Can I not love them unleſſe I ſell my poſſeſſions and divide among them?*

Min. Verily no, for true love bindeth us not only *to lay down our goods, for the brethren*, as *Acts* 2.45. *but alſo our lives, where need requireth*, 1 *Joh.* 3.16,17.

Sic. *I confeſſe I have not thus loved them.*

Min. Then have you loved them in word, and not in deed, in tongue and not in truth, 1 *Joh.* 3.18.

Sic. *I do beleeve that there are very few that by this marke can be aſſured of Salvation.*

Min. I am of your mind, for when we conſider our love to our brethren, to come ſo far ſhort of the precept and example of our Lord, and his holy Apoſtles, we ſhall have greater cauſe to feare, than otherwiſe.

Sic. *What then ſhould S. John meane?*

Min. I do for the preſent beleeve, untill I ſhall ſee ground to the contrary, that S. *John* doth principally ſpeake of our aſſurance, wherby we know one another to be the children of God: By this ſhal all men know ye are my Diſciples, if ye love one another, *Joh.* 13.35. Yet do I not deny but that love or any other vertue having firſt received teſtimony from Faith, may be thereby qualified to beare witneſſe together with Faith, and no otherwiſe.

Sic. *But when I cannot ſee, I beleeve, and yet do perceive that I love.*

Min. The light of the ſoule is Faith: if Faith be obſcured, ſhall not love be much more darkened?

Sic. *Alas, this was my only ſtay!*

Min. I dare affirme that he that hath no greater witnes in himſelf than love to the brethren, ſhall never attain unto aſſurance of Salvation, 1 *Joh.* 5.10.

Sic. *Is there any greater witneſſe than love?*

Min Yes, which I wonder you have not ſeen as yet, *the ſpirit of God bearing witneſſe to our ſpirits, that we are the children of God,* Rom. 8.15,16 Now the Spirit beareth witneſſe by teaching us to cry, *Abba* father.

Sic. *Oh, that I had ſuch a ſpirit, but wo is me, how have I hitherto been deceived? How have I alſo deceived others? my ſtayes are broken, and I ſhall be caſt head long to hell.*

Min. Say not ſo.

Sic. *Yet, curſed be the time that ever I laid a foundation upon the ſands: I had thought Righteouſneſſe had been mine, Heaven mine, but now Hell gapeth for me, and I ſhall be damned.*

Min. As you have been hitherto deceived, ſo I hope you are alſo now.

Sic. *Alas how is it poſſible that I ſhould now learn the ways of ſalvation? When as I (as you ſee) have laboured ſo many years in vaine, and profited nothing at all in true godlineſſe?*

Min. Be not diſcouraged, only be content to heare what the Lord will ſpeake.

Sic. *Alas, I have ſcarce an houre to live, and is it poſſible to work out heaven in an houre? Is it poſſible that an houres repentance ſhould make amends for ſixty years ignorance?*

Min. You multiply words without knowledge, which are no leſſe than blaſphemy: How do you think that amends can be made by you, when 60 years repentance cannot make amends for one houres negligence, and you underſtand not what you ſay, when you talk of working out Heaven.

Sic. *Are there not many things to be done by us, before we can be ſaved?*

Min. What judge you? When it is ſaid, *God hath ſaved us & called us, and not according to our works: but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began*, 2 Tim. 1. 9. Is it not ſpoken myſtically, as well as literally? *Their ſtrength is to ſit ſtill, Eſay*

30.

30.9. *In returning and rest shall ye be saved, in quietnesse and confidence, shall be your strength, Esay* 30.15. I might adde to this, *stand still and behold the salvation of the Lord.*

Sic. *These aided are comfortable words, But this quencheth all, in that it is said,* narrow is the way, strait is the gate, and few there be that find it.

Min. This contradicteth not what hath been said, *Narrow it is indeed, and strait to flesh & bloud which cannot inherit the Kingdom of God,* 1 Cor. 15. So narrow that the greatest wisdom of man cannot find it, 1 *Cor.* 2. 8.

Sic. *Alas! How shall I do then?*

Min. Yet not so strait, but even fooles may find it when God teacheth, 1 *Cor.* 1. 7. and how comfortable are the words of our blessed Saviour: *Father, I thanke thee that thou hast hid these things from the wise & prudent, & revealed them to babes.* Are not all things possible to God?

Sic. *Did any ever learne the way to Heaven in so short a time, as I have to live?*

Min. Yes the Theefe upon the Crosse, *Mat.* 27.44. *Luke* 23.42. The Iews at *Peters* Sermon, *Acts* 2.41. The Iaylor, *Act.* 16.33. with divers others.

Sic. *Now my heart reviveth within me: The Lord teach me also, and I humbly beseech you to do your best endeavour.*

Min. God forbid that I should hide any thing from you, do you acknowledge your self a wretched sinner?

Sic. *Oh, miserable man that I am! Who shall deliver me from this vile estate?*

Min. Do you think eany creature is able to deliver you, or can you deliver your selfe?

Sic. *Help Lord, for vaine is the help of man; who shall be able to take away my sins?*

Min. Heare the goodnes of our God, who hath sent his *only begotten Son Jesus Christ, to take our nature upon him*, Heb. 2. 16.

Sic. *This I beleeve.*

Min. This blessed Son of God, was conceived by the holy Ghost, borne of a Virgin, was without spot of sin, and in our nature hath wrought all righteousnesse, and therfore by vertue of this his righteousnes, might have challenged all blessings promised to the obedient, *Luke* 1. 32. *Mat.* 3. 1 *Pet.* 2. 22. *Deut.* 28.

Sic. *This I also beleeve to be most true.*

Min. This same Iesus who might have challenged a blessing and freedome from the curse, yet was he contented to become a curse for us, and to suffer reproach and shame, and the death of the Crosse, *Gal.* 3. 13.

Sic. *I beleeve that Christ suffered such things indeed.*

Mi. This same Iesus hath God raised up; having loosed the paines of death, for it was not possible he should be holden of it, *Act.* 2. 24.

Sic. *This also I beleeve.*

Min. By vertue of this precious death and satisfactory sacrifice of Iesus Christ, *We are reconciled*

ciled to God, and have received atonement, Rom. 5. 10. *freedome from all sin, with perfect righteousnes*, Rom. 4. 25. 6. 10.

Sic. *I pray have patience, this is more than I yet beleeve, that Christ hath fully freed any from all sin in this life.*

M. Yes, from the imputation of sin, as is plain, *by him ye are justified from all things*, Act. 13. 39. & *the bloud of Jesus Christ his Son purgeth us from all sin*, 1 Ioh. 1 9. See *Eph.* 5. 27. and *Col.* 1. 22. To make you holy and unblameable and without fault, *&c.*

Sic. *This I cannot deny, yet do I not so fully conceive it.*

Min. Christ Iesus our Lord hath taken our sins upon himself, *Esay* 53. 4. 2 *Cor.* 5. 21. and by his death and suffering hath given a full, perfect and sufficient satisfaction to God the Father, *Mat.* 3. 17. *Heb.* 10. 14. as having borne all punishments due unto sin by the Law, as well temporall as eternall.

Sic. *That Christ Iesus hath freed his elect from all eternall punishments, I confesse, but I do not beleeve that he hath freed them from temporall.*

Min. I will aske you one question, was not the satisfaction of the second *Adam*, as effectuall to our righteousnes, as the transgression of the first *Adam* to our unrighteousnesse?

Sic. *I dare not say the contrary, for the Apostle saith no lesse*, Rom. 5.

M. But by the transgression of the first *Adam*,

we were made subject both to temporall and eternall punishments: Therefore by the satisfaction of our Lord Christ, the second *Adam*, we are made free from both.

Sic. *Yet doe we not see that the people of God have many punishments laid upon them, in this present life as weakner, sickneſse, death?*

Mer. They are fatherly chastisements, rather than punishments, for when we are judged we are chastened of the Lord, that we should not be condemned with the world, 1 *Cor.* 11. 32.

Sic. *Let God be just, and every man a lyar, I pray proceed.*

M. By vertue of the Lord Christs satisfaction unto Divine Iustice. *Gods wrath is appeased. Mat.* 3. 17. *Sin is taken away. Iob.* 1. 29. *Never to bee remembred any more, Heb.* 8. 12.

S. *Lord, so take mine away: But I pray when is the time that sin is taken away out of the sight of God?*

M. Remission of sins is even as ancient as satisfaction *for sin* & at what time Christ Iesus taketh our sins upon himself, at the same time are the persons of Gods elect just before the Tribunall of Almighty God.

Si. *I pray you shew me authority for this for I have always learned that faith is self, is in order of causes before our all mall justification in the sight of God.*

M. That the act of our faith is a consequent of our justification, and not an intercedent is plain: *God justifieth the ungodly: We were reconciled to God, by the death of his son when we were enemies*

mies; Rom. 5. 10. Now believers cannot be called enemies, but friends. But we were reconciled when we were enemies. *Esay* 32. 17. *The effect of righteousnes is assurance.* They that are ingrafted into Christ Iesus are justified: But we must be ingrafted into Christ Iesus before we can believe, Therefore we must be justified before we can believe.

Sic. *How doe you prove we must be ingrafted into Christ Jesus before we can believe?*

M. To believe is a good fruit, but we can beare no good fruit untill we be ingrafted into Christ Iesus: *I am the vine, ye are the branches; without me ye can do nothing*, Ioh. 15 5. *The branch cannot bear any fruit, except it be incorporated into the Vine.*

S. Doe we not read, whom he hath called, them he justifieth: where you see that justified is set before called.

M. The order of words prove nothing: was it not a ridiculous conceit of the Rabbi, that undertaken to prove unto us, that a certaine bullock had horns before hoofs, because it is said *Ps.* 69. *better than a bullock which hath horns & hoofs*, and have you forgotten that place which I spake of even now, who hath saved us and called us? where you see saved set before called.

Sic. *I now see plainly that the world is in darknes, I doe perceive that justification in Gods sight, goeth before faith: but I doe not yet perceive that remission should be as ancient as satisfaction.*

M. St. *Peter* saith, that *Christ bare our sins in his own body on the tree, that wee being delivered*

from

from sin, should live in righteousnes, 1 *Pet.* 2. 24. St. *John* tells us Christ took them away: *Beheld yee the Lamb of God that taketh away the sins of the world*: if the justice of God hath layd all our iniquities upon his back, hath not his mercy taken them from us? If the Lord Christ did take them away, then are they no more.

Sic. *This is plaine.*

Min. I can shew you this by many more arguments, when opportunity shall serve.

Sic. *I pray goe forward where you left.*

Min. This same Iesus is ascended up into heaven, & there h: sitteth for ever at the right hand of God, to make intercession for us; by vertue whereof, we have boldnesse of accesse unto the throne of grace, knowing that as our persons are accepted, so are our prayers respected in his presence, *Heb.* 4; 16. *Ioh.* 16. 23.

S. *These indeed are comfortable words to them that have Christ; but how shall Christ be made mine? what works are required of me before Christ can be made mine?*

M. You erre greatly, neither knowing the scripture, neither the power of God, nor yet remembring what you granted even now.

Sic. I *pray shew me* my *errour.*

M. First, Christ is not made ours, neither applyed unto us, by any works of the Law, *Gal.* 3. 2. 11. Sic. *This indeed is an errour.*

M. Your supposition is also absurd, namely, that it is possible for you to doe good workes before you

you have Christ, when as before wee said, you must have Christ before you can do any good works; without me ye can do nothing.

S. *This was my conceit indeed, that by working righteousnesse,* a man was made righteous.

M. You see the contrary hath bin proved true; First, make the tree good, and then his fruit good, *Matthew 7:* a man must first bee righteous, before he can work righteousnesse; good manners doe not make a good man: but a good man worketh good manners.

S. *I acknowledge my blindnesse, I pray then how is Christ made ours?*

M. Christ is made ours by Gods imputation or accounting, *Rom.4.3.9.*

S. *I greatly desire to hear this more fully explained.*

M. Look by what way or means our sins were made Christs; after the same manner, and by the same means, his righteousnes is made ours: But our sins became his, by Gods accounting, as *the Lord laid on him the iniquity of us all,* so by the same account of God (who calleth things that are not as though they were) his righteousnes is made ours: as he became sin for us, so are we made the righteousnes of God in him: Thus are we justified freely by his grace, by his blood: Thus it is God that justifieth.

S. *I pray resolve me one doubt: How we are sayd to be justified by Faith.*

M. Faith is taken two ways; first, for the object of our faith: that is, the thing which we do beli:ve

believe, as also hope is taken (Christ our hope) so we are justified by faith, that is, by the bloud of Iesus Christ. Secondly, faith is taken for the act of our faith, beholding the glorious object, and so we are assured of our justification: Iustified before God by the object of our faith, assured by the act of our faith, apprehending this object.

Sic. *I perceive now that they onely are righteous whom God accounteth righteous, whose salvation is wrought in Christ Iesus. How shall I know whether Christ hath satisfied for me, and so whether God accounteth me righteous or not?*

M. The knowledge of this commeth by faith, for the promise is made to believers, *Ioh.* 3. 16 And this is the proper office of faith, to be perswaded of Gods mercy to us in particular, *Rom.* 8. 8.

Sic: *Is nothing else required at our hands to procure assurance, but onely to believe?*

M: When the soul is loaden with the burthen of sin, & feeleth of misery, *it is sufficient for assurance to believe God in his promises*, & we read of nothing else, *Act.* 16. 31. Believe in the Lord Iesus

Sic: *What think you of repentance, is not that also necessary?*

M: You now give me just occasion to shew you that which before you desired; namely, what is true repentance.

Sic: *That have I longed for all this while; I pray declare it unto me.*

M: Repentance is a contrition or sorrow for sin, which

with is joyned with faith in the Lord Iesus Christ.

S: *You make faith a part of repentance, have you any authors for this?*

Min: Yes, as the learned know: But I wish you not to build your confidence on men, but upon the testimony of Gods word.

S: *I pray shew me where this description can be warranted by Gods Word?*

M: That repentance under the new covenant doth comprehend faith, will be plain, if you compare the 16 *ch.* of the *Acts* v. 31: with *Acts* 2: 38: in the first place the question is, what shall I do to be saved? the answer is, *Believe*, &c: In the 2: of the *Acts* the question is the same, and is answered by *Peter*, *Repent and be baptized*, therefore either repentance must include faith, or else St. *Peter* giveth not a full answer.

S: *This is very likely to be so, and there we see that they are bidden to repent, who were pricke in the heart already.*

M: Is it said that *Joh: Bap* preached *Repent*, &c: Mat: 3: S: *Paul* expounding this *Act*: 19: 4: saith that *Iob: preached the Bapt: of Repent*: saying that they should believe; what more plain than this?

S: *Why doth the holy Ghost use this word repent?*

M: It is a very fit word, which signifieth, change your minds; now we know the people of the Iews, being under the Law, did seek to establish their own righteousnesse thereby, which being impossible, the holy Ghost doth very significantly use this word; that all men should repent

repent (that is) change their minds; and look no longer for righteousnes from the Law; but look unto the author of their salvation before promised, but now at the last manifested.

S. *Is not newnes of life a part of repentance?*

M. Yes, Faith is our new life; the *just shall live by faith*; Rom. 1.17.

Sic. *Are not good works a part of repentance?*

M. They are rather termed in the book of God *fruits meet for repentance*, *Mat.* 3.8. *Act.* 26.19. *and fruits worthy of repentance.*

Sic. *Why are they so called?*

M. Because they that repent, should be carefull above all things to deny all ungodlines and worldly lusts, and to live soberly, righteously, & godly in this present world, *Tit.* 2.12.

Sic. *I remember I have read of repentance and faith, as two things in Scripture.*

M. I do not say they are altogether one and the same, but differ as the part and whole; moreover repentance is sometimes taken in scripture for an alteration of some one particular act: But that which I have declared, is what *Iohn* and our blessed Saviour do mean by this word *Repent*, for the kingdom of God is at hand.

S *You said before, that for assurance I must believe; what must I believe?*

M. That God hath forgiven you your sinnes, *and given you eternall life in his son*, 1 *Ioh.* 5.11.

Sic. *Can you shew me any reason why I should believe this, rather than Judas?*

Min.

M. You must not look at reason; but imitate father *Abrahã*, who against hope believed in hope, *Rõ.* 4.

S. *God doth not say to me in particular, that my sins are forgiven.*

M. If you will beleeve it, he speaketh to you in particular, for he speaketh to every beleever.

S. *I am a miserable sinner.*

M. Otherwise what need had you of Christ, who came to call sinners? Consider not the greatnesse of your sins, but be strong in Faith, giving glory to God, being *fully perswaded that what hee hath promised, he is able to performe*, Rom. 4. 21. *Though your sins were as red as scarlet, I will make them as white as snow*, Esay 1.

S. *If I were as holy as* Peter, *or* Paul, I *could then beleeve.*

M. Holinesse cannot go before Faith, but must follow it; look not upon your selfe, but upon the sufficient satisfaction of Christ Iesus, Come unto him loaden, and he shall ease you, *Matth.* 11. 28. Thirsty, and he shall refresh you, *Iohn* 7. Empty, and he shall fill you, *Luke* 1.

S. I *am loaden, Lord ease me; How do men come by Faith?*

M. Faith is the gift of God rought in the heart by hearing of the word of promise, *Ro.* 10, 17. *Gal.* 3. 2. wch word hath been already spoken to you.

S. *Oh, How slow am* I *to beleeve? Lod help my unbelefe; let me intreat you and the rest of this Christian company to cal upon God, that I may believe & grow in this perswasion of the free pardon, & forgivenes of sins in Christ Iesus.*

Mi.

M. With all my heart, the Lord heare our prayer; O Lord, thou art God which hast made heaven and earth, and all that in them is; who by the mouth of thy holy child Jesus, hast promised that whatsoever we aske in his Name, thou wilt grant unto us. O Lord, behold thy servant, & grant him thy grace, that he may be filled with thy holy Spirit of Wisdom, and understanding, & revelation in the knowledge of Christ Jesus; that the eyes of his understanding being inlightned, he may know the hope of thy calling, and the riches of thine inheritance in the Saints, that he may be filled with righteousnes and peace, and joy in the holy Ghost; good L. sanctifie him wholly, and let his whole spirit and soule, & body be preserved blamelesse, unto the comming of our Lord Jesus Christ *Amen.* Sic. *Amen, Amen. May it not prove presumption in me to beleeve the pardon of my sins?*

M. Not so long as you beleeve them pardoned, not for your merit, but for Gods mercy sake.

S. *My merit is nothing, his mercy is over all; How great is the goodnes of God toward me, who hath forgiven mine iniquity, and pardoned my sins. Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

M. Blessed be the Father of our Lord Jesus Christ, who leaveth us not destitute of his mercy.

S. *Now what shall I render unto the Lord for his mercy? for the forgivenesse of my sins, and the gift of his holy Spirit?*

M. You are to present your body a living sacrifice, holy, & acceptable unto God; & be not conformed to this world, but be transformed by the renewing of your mind, *Rom* 12.

S. *The Lord direct me in all my ways, I desire to receive from your hands the holy Communion for the increase of my weake faith, and in remembrance of the precious Passion of my Blessed Saviour; And now whether I live or dye, the halfe of my goods will I give to the poore, and if I have taken any thing from any man by forged accusation, I restore him foureſold.*

M. Glory be to God; who can deny Salvation to be come to this house, forasmuch as it hath pleased God to begin this good work? which he continue unto the end, through Jesus Christ our Lord, *Amen.* Ερχου κυριε Ιησου.

FINIS.